they are applied under new and more powerfe conditions. Whatever view may be taken of the personality of Christ, it is impossible to deny that as a moral phenomenon He was unsurpassed in the religious history of the world; impossible also to deny, indigning by analogy un nature, the probability of a recurrence of a similar manifestation of congenity of his theories are lofty in their nature those who know Mr. Oliphant's career will understand. If we may credit him with the sentiments which he makes the most admirable characters in his novel express, it is evident that he does not believe in the compromises of modern life and thought. He desires that Christianity preached by Christ. That he has bound the mot only selfishness, artificiality and it and philosoph.

paragraphs in which he gives expression to his spiritual philosophy and to his hopes for the regeneration of society:

"The doing right according to the popular standard, as a rule, so far from bringing suffering, br ngs popularity; but the popular standard is a very low one, and framed to meet the demande of vociety. Just think what a mess people would get into if there were no standard or right at all! But it is an dangerous to pilch your standard too brigh as too low. He who practised the highest merality the world ever had presente! to it was cruestice between two men who practised the lowest; and His fate seemed to have serven as a warning to those who call themselves by His name, if we may judge by the difference which exists between His preaching and their practice."

"But, Keith, I think your judgment is rather harsh: I am sure there are plenty of good people in society who sheerely try to follow the teaching of Christ, and who are all the more respected for it."

"On, the world allows them, to try, provided they don't succeed: it feels rather consoled by their failures. If the best people try and fail, they say it is because the standard is too high to be practicable—evidently an ideal one, and impossible in literal fact; so the ordinary mortal gives up the superhuman effort, and accepts things as they are with a conscience all the more at case. And, in one sense, they are right. It is an impossible standard, except with a reconstructed society; and in order to tecoustract society you must, revolutionize it. Hence, any attempt at radical reform necessarily brings you into collision with it. So long as the churches are content to form part of a social system based on a compromise between the altrustic morality of Christ and the selfish morality of the world the reformer must expect persecution from the quarter on which he should rely tor support."

"But if it is hopeless, why do you wish to enlist Altirs in so futile an enterprise!"

"I don't say it is hopeless, except for the isolated individ al. On th

be as wrong in his appreciation of the nature of that Being as the agnostic who says: 'I know that you have no faculties, and never can have any faculties, for knowing whether there be one.' The one believes in a Deity of his own imagining, and conditioned on his theological and social environment, and the other believes in none at all. Who can say that, placed under totally new moral conditions, higher than any which have hitherto been attempted in actual realization, new and higher spiritual faculties might not be evoked, which should reveal to both a new and unsuspected Deity. The theologian has so more right to say that the faculties of man have attained to their fullest capacity for apprehending the Deity, than the scientist has to say that there is a physical limit to his observation of matter, and that he has reached it. Why these men who attribute our existing faculties to a process of evolution should be the first to limit that process to the past, and deny that we are capable of morally and materially continuing to evolve, has always been a mystery to me. But the law of the evolution which they themselves evoke will be their salvation; and in the degree in which they prosecute their search after truth from the purest and loftiest motives must they evolve toward their God."

"And so," said Mattie with a smile, "Altora has"

and loftlest motives must they evelve toward their God."

"And so," said Mattie with a smile, "Altiora has fairly entered upon the new wolutionary process?"

"She has unconsciously been struggling in the right direction from her childhood, like your own good old Hannah, Mattie; and I think that you must yourself admit that her intuitive faculties are developed to a very remarkable degree."

"So, then, the sum and substance of it all is, that society is to be reconstructed, ou an altruistic basis, by persons undergoing an evolutionary process, through efforts of self-sacrifice, and that you, and Hannah, and altiora are to mangurate this great work!"

"Not onite so. I am happy to say there are some

t quite so. I am happy to say there are

Hannah, and altiora are to mangurate this great work?

"Not quite so. I am happy to say there are some hundreds consciously preparing themselves for this work; but it is evident that the process is a slow one. The united effort must depend upon the progress made by each individual; and it is only when a sufficient number have passed through experiences and attained a sufficient development for the ultination of new results, that the work can be said to have fairly commenced."

"What is the nature of these experiences, and of the results" asked Mattie.

"There you ask a question to which I am not at liberty to reply. I hope you will not think me rude, but I could no more describe to you the experiments or the results than I could discourse to a New Zealander on the laws of electricity, or attempt to make him understand the nature of their action. If, when Watt saw the lid of the kettle tremble under the power of the compressed steam, he had predicted the mechanical and social revolution which would result from his new-found force, he would have talked to deaf ears, and been counted a lineatic. If we have begun to find that our organisms can be made to tremble beneath the action of forces far more pregnant with moral possibilities than steam and electricity have been with material results, it is not while we are learning the laws by which they are governed that we can discourse upon them to the ignorant and inquisitive. There's an old Scotch proverb that 'Fules and barriss shouldna see half-dune wark.' The world has been preached to long enough; it wants new moral phenomens, not new theological dogmas or philosophical speculations; but it is not while these phenomens, are new theological dogmas or philosophical speculations; but it is not while these phenomens, are new theological dogmas or philosophical speculations; but it is not while these phenomens, not new theological dogmas or philosophical speculations; but it is not while these phenomens, not new theological dogmas or philosophical speculations; but it i

That these theories are lofty in their pature those who know Mr. Oliphant's career will understand. If we may credit him with the sentiments which he makes the most admirable characters in his novel express, it is evident that he does not believe in the compromises of modern life and thought. He desires that Christianity should be the simple, open, therough-going Christianity preached by Christ, unalloyed by selfishness, artificiality and love of luxury. We cannot do better than to present some paragraphs in which he gives expression to his spiritual philosophy and to his hopes for the regeneration of society:

"The doing right according to the popular standard, as a rule, so far from bringing suffering, brings popularity; but the popular standard is a very low ene, and framed to meet the demands of society.

Just think what a mess people would get into if there were no standard for highest morality the world ever had presented to lit was crueffed between the procession of the providence of the substitution of the providence of the substituti Mr. Oliphant to have made good use of his residence in this country. The average British novelist who attempts to portray Yankee character would do well to take him as a tutor. The natural wit and shrewdness of the uneducated New-England woman are skilfully employed in the management of the place and her quantities and surgestive ment of the plot, and her quaint and suggestive speeches give color to the conversation. "I've been talking a good bit to that young minister. he says of a devoted Ritualist whom she meets at the house of the Duchess, "and ha' got him on my mind. Its amazin' how I seem to know more what's in a body by what he don't say than what he does. in a body by what he don't say than what he does. He's got a heart of gold, has that young man, if he could only be got on the right track. It's the martyr-spirit as he's got. He's just a-bustin' with love for God and his fellow-critturs, and it runs into all kinds of fancies as he wants to be put in prison for—suthin' about some kind of clothes he wants to wear when he's a-preachin', I disromember the name of 'em, and the courts won't let him; seems there's a judge as says it's agin the laws of

seems there's a judge as says it's agin the laws of God to wear 'em, also to mix wine with water, and light candles and sech things in Church. Well, says I, as the judge can't know what the will of the Almighty is a bit more nor you can in the matter, and it ain's no account acyway, why den't you give in ? Says he, 'If I did, I should be a traitor t my God and my Church; there's a great principle alyin' under it,' says he, 'and I should be false to the highest love of my sen! if I didn't hold to it.' I are highest love of my soul if I didn't hold to it.' Jest the same as you sometimes see a young man in live with a gell, and he'll try and break his neck over a precipice to get a flower for her which she don't

want, and .rhich ain't no good after he's got it, jest because he seems driv' to it by his love, and he don't know no better. I tell you it makes my heart feel sad; it's like a fine water-power all goin' to waste in a new-settled country, with plenty of lumber all round, and people starving for shelter, and no mill on it as can do anything but turn chair-iegs and sech-like."

The picture of English society given by Mr. Oli-phant is not attractive. He represents it indeed as a curious combination of professional beauties, as a currous, speculative peers and ambitious parvenus. The way in which an aspiring couple succeeded in obtaining a foothold is neatly described:

many window a combined attempt, any practical result is hopeless."

"Well, then," and Mattle, "it resolves itself into the one question, How do you mean to reconstruct society for "That is exactly the question into which it does resolve itself, and which I am fully prepared to discuss with those who are willing to admit that engas with those who are willing to admit that engas with those who are willing to admit that engas with those who are willing to admit that engas with those who are willing to admit that engas with those who are willing to admit that engas with those who are willing to admit that engas with those who are willing to admit that engas with those who are willing to admit that engas with those who are willing to admit that engas with those who are willing to admit that engas with those who constructed, and who can be recorded in obtaining a footbelow the contrary to the state of the constantly to expatiate quont.

"Then you would only co-operate with Christians I know do not call themselves by that name. I know do not call themselves by that name. I know do not call themselves by that name. I know do not call themselves by that name. I know do not call themselves by that name of Christ—as the one theoretical the most family as to the whole civilized work. I would go co-operate with all who were prepared to live for the hughest moral ideal, at any sacrifice of wealth, fame, tres of family or of country, and who ewould form a cocial nucleus, where such an attempt would be possible."

"I rrespective of their belief in a God. Supposing for instance, that an agnostic work with my limited faculties, that there is a God, may be as wrong in his appreciation of the nature of that Being as the agnostic who says: I know with my limited faculties, that there is a God, may be as wrong in his appreciation of the nature of that Being as the agnostic who says: I know with my limited faculties, that there is a God, may be as wrong in his appreciation of the nature of that Being as the agnostic who says: I kno

rapidly."

Lauriola, who was as vain as he was valgar, flat-tered by the marked attention which his three ins-teners for Lysper had joined the other two-seemed inclined to accord to a recital of his great social achievements, was probably more expansive than he would have been under other circumstances— certainly much more so than if madame had been present.

certainly much more so than if madame had been present.

"Why, you see, my little woman is ambitions, and clever as she is—though I say it that shoulan't—beautiful,

"Altert,' she said to me one day, 'how is it you never bring any peers or noblemen to see me?"

"That was just after I had completed my contracts for the submarine Telephonic Company, which brought me in pretty near haif a million.

"I was looking through the names of the directors of some of the boards you are on,' she said. 'There's the Earl of Creedmore, and Lord Pytchley, and Sir George Dashington."

"I only know them officially,' I said. 'I conian't venture to ask them to come, and they wouldn't come if I did."

"Come out and drive with me in the Park tomorrow, and we'll look for some of them, 'says she. "The first man we saw riding next day was Dashington; and when he nodded to me he looked pretty hard at her; and next board meeting she came to call at the company's offices in the brougham, and sent me up a note to say she was waiting. It had been arranged before that I was accidentally to come down with Dashington; and when he saw her pretty tace looking out and smiling and nodding to me, 'Introduce me to your wife,' he whispers; so I introduced him and went back to she board-room to sign some papers I had forgotten, and left him talking to madame through the carriage window. And when I came back,

"Just think, Albert!" she said; 'Sir George has promised to dine with us to-night, if we are quite alone, and will let him go to the House immediately after dinner."

"And did Dashington go to the House immediately after dinner."

"And did Dashington go to the Honse immediately after dinner?" asked Lysper with an air of assumed innocence.

"I don't know, for I had to meet a man at the club early in the evening, and left him with my wife; but that little dinner was the beginning of our good fortene. Dashington would dine with us two or three times a week; and there was nothing he would not do for madame, he took such a faney to her-so much deep sympathy between them, and all that sort of thing, you know. But I was not going to have scandals set on foot when I knew there was no ground for them, so I insisted he must bring Lady Adela to call; and in order to make it still more proper Lady Adela and madame were always driving out together. Then we began to give little dinner parties, and Dashington asked our ducheas here to invite us to her parties; and we worked the press and the photographers. First, there were mysterious paragraphs in the social weekhes about the new heauty—we always had some writers at dinner—and I got my life written: how I look at home and all that sort of thing."

"Yea, I remember," said Basinghall; that was the first time I ever heard of you. Well, what did you do next?"

"Why we spared no expense to get professional musicians, and had only a select eight or ten for them to play to: and Dashington gave dinners especially arranged for us—poor aristocrats with pretty wives. I put the noblemen into good things, and they brought their pretty wives to dine with as out of gratitude; and the men of fashinon who happened to be in love with the pretty wives to dine with as out of gratitude; and the men of fashinon who happened to be in love with the pretty wives to dine with as out of gratitude; and the men of fashinon who happened to be in love with the pretty wives to dine with as out of gratitude; and the men of fashinon who happened to be in love with the pretty wives and hinancial plums for the poor aristocrats with pretty women for the rich ones, we got to where we could give entertainments on a large scale and ask come

of a rhunoceros and the sting of a wasp; bless you, she never takes offence, but she never forgets. She believes in money, perseverance, good-looks, and andacity, as the forces that govern the world. I used to laugh at her, and call it impudence, but she said you might as well call the audace of the first Napoleon impudence. If people didn't return her cards she would keep on leaving hers this they did, and then say that yt last she had made them ashamed of themselves."

"And she was right," said Basinghall; "they should have been ashamed of themselves."

"She had a way of regularly wringing invitations out of people, leaving them astonished at their own helplessness. "It is better, she would say, 'to have the whole aristocracy abusing you than that they should be ignorant of your existence."

"No, no," said Lysper, encouraged by his obtuseness; "there she was wrong; where ignorance was bliss, 'twas folly to be wise."

"One of her tricks," pursued the unconscious Lauricla, "for frightening an invitation out of a man's wife, by pretending to make love to her husband, I never knew fail. Of course, I knew it was only pretence, but neither the poor man nor his wife did. Then when she had got the invitation she would throw over the man, and lavish her affections on the wife, who was too glad, to purchase her peace of mind so easily. Still," added Lauriola, musingly, "it is not so hard to get people to invite you to go to their parties as to get them to come to yours; there's where the talent lies. Madame was not one to be satisfied so long as there was a single member of the highest circles—the dite of the aristocracy, you know, the very ordme—that held out. The proud Duchess of, Flamborough was the last to give in, but she actually came to dinner."

"Just se: that's why I can't tell it to you," replied the parvenu, who seemed to feel a glimmer of consciousness that there must be a limit to his indiscretion; and he slowly closed one eye and swallowed the remaining contents of his tumbler with az air of profound cunn

Altiora herself is a charming character, un-worldly, noble and thoughtful; it was worth while to have written the story if only for the sake of

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